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Erste Deutsche Vereinigte Evang.-Protest. Gemeinde

Erste Deutsche Vereinigte Evang.-Protest. Gemeinde

zu McKeesport, Pa.

Dieses bezeugt, daß _____

den _____ 1 _____ gesetzlich in obige Gemeinde

aufgenommen wurde.

_____ Präsident.

_____ Sekretär

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#1

Verfassung

enthaltend

Gesetze und Regeln

der

Ersten Deutschen Vereinigten Evang.-Prot. Gemeinde

zu

McKeesport, Pa.

ruck von Martin & Würzburg, Grand Rapids, Mich.
1910.

X-BX7850
#2

Eröffnungslied.

Mel.: Ueb' immer Treu' und Redlichkeit.

Versammelt sind als Schwestern wir
Zum Werk der Liebe hier,
Zu stillen allen Kummer gern
Mit Hilf' von Gott, dem Herrn.

Auf unsern Schützer wir vertrau'n,
Auf seine Hilfe bau'n,
Drum wird es stets uns wohl ergeh'n,
Weil Lieb' und Fried' wir sä'n.

Schlußlied.

Mel.: Vom Himmel hoch da komm ich her.

Wir schließen jetzt, doch laßt uns nicht
Vergessen uns'rer schönen Pflicht,
Für Schwestern, Arme, Gottesreich
Woll'n wirken wir stets liebereich.

O möchten wir durch Glaubenszier
Einzieh'n einst durch die Himmelsthür,
Zu unserm Herrn, dem guten Hirt,
Wo nichts uns wieder trennen wird.

Gift
Rev. John F. C. Green
May 1, 1947

X-BX 7850 #3

PROTESTANTISCHES FAMILIENBLATT,
als Fortsetzung der " Prot. Zeitblaetter" und der "Union"-
37. Jahrgang.

Monatsschrift
zur Erbauung und Belehrung im Geist der Gegenwart.
Union der evangelisch-protestantischen Gemeinden von Nord-Amerika und verwandte Gesinnungsgenossen.
Motto:" Der Buchstabe toetet, der Geist macht lebendig."
9. Jahrgang. St. Louis, Mo., November 1884. No. 5.
Abonnementspreis: Jährlich Ein Dollar in Vorausbezahlung.
Addressen: Editorielles an Rev. J.G. Eberhard, 810 Walnut Str.
Geschaeftliches an Rev. J.F. Jonas, Webster und 13th St.
St. Louis, Mo.

Translated: "PROTESTANT FAMILY-PAPER"
as continuation of the "~~Protestant~~ papers of the Times," and " The Union." 37th year. Protestant
A Monthly Organ, for edification and instruction in the spirit of the time. Union of the Ev. Prot. Churches of North America and kindred minds.
9th year. No. 5. St. Louis, Mo.
Editors. J.G. Eberhard and J.F. Jonas.

(That places the beginning of "Protestantische Zeitblaetter" in 1847. Of that there are bound volumes in the Divinity Library of the University of Chicago, for the years: 3. Jahr. 1851-52; 5-16 Jahr. 1853-65; 21. Jahr. No. 8. 1869. Editors: August Kroell, G.F. Eisenlohr.

(Of the "Union" there are not, to my knowledge, any copies extant.-J.F.J. Nor do I know of further copies of the Prot. Family paper.)

In the Chicago Theological Seminary Library, there are bound volumes of the entire series of the "Kirchenbote" (1885-about 1900)"Kirchenzeitung, 1900-1925, as well as translation-excerpts -of mine from these for these years. And much other material, in the field of the Ev. Prot. Churches.

Materials in this field have also been placed in the Congregational Library, Boston, Mass. Some in the Divinity Library, University of Chicago; some with Dr. J.F. Hanford, Western Reserve University, Cleveland; some with Congressional Library, Washington. And I have in my possession considerable material also, much of which is composed of copies of the materials filed as above. I have, for the present at least, the original of these translations, from the library of Pastor F. Ulfert, (dec.) Cheolin, W.Va., and a series of the German liberal paper (bound volumes) "Freidt der Gegenwart", which was a German paper with which the Ev. Prot. pastors of USA. were in sympathy and to which they contributed occasionally.

Copies of the present excerpt-translation will be sent to Chicago Theological Seminary, the Congregational Library, Boston, and the Congressional Library. One copy I shall keep.

John F.C. Green,

X-BX 7850

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Evangelical Protestant Churches
or
German Evang. Protestant Churches.

SONNTAGSBLATT FUER SCHULE UND HAUS.
Excerpt-Translations- J.F.C.Green,
McKeesport, Pa. - 10/58. For: 4/1897-
1/1898. Pbl. by Ev. Prot.Ministers'
Conference, Cincinnati, Ohio.
(Copies to Chicago Theol. Seminary,
Boston, Mass., Congregational Library.
Library of Congress. Ev. Prot. File.

Also-notes placement of-
PROTESTANTISCHER HAUSFREUND:1886,1888,
1889,1890,1883.

Notes on DIE UNION: 1880- 1881
and Vol. 2- (no notes)

X-BX7850
#6

EVANGELICAL CONGREGATIONAL CHURCH

Walnut Street and Olive Avenue *McKeesport, Pennsylvania*

JOHN F. C. GREEN
Pastor . . . . . .

Keesport, Pa.

Ev. Prot. Church | Sunday School

Manchester Congregational Church

Juniata Street near Chateau, Pittsburgh N. S., Pa.

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#7

1865 Eightieth [illegible] rvices 1945

Dedication Fes[illegible] 14, 194[illegible]

Our Refuge and Strength

4/46 X-BX 7850

#8

MEN'S SOCIETY

The March meeting was better attended than any we have had for several months. This in spite of the fact that several members could not be there because of the "Carson Inspection." Lester being the "Master" of Carson Lodge, F. & A. M., a number of those who belong to the order wanted to be there. They could not be in both places. The writer of this article divided the evening between the two meetings and came to church after having participated in part of the ceremonies. Incidentally, the Lester we are writing about, is Lester Koenigkraemer. A couple of weeks earlier some of us also witnessed the inspection of Harvey Ross, who is "Master" of Price Hill Lodge. Both "Masters" did an excellent job, and the fine report of their work given by the respective deputy "Grand Masters" who inspected their lodges, was ample evidence of their efficiency. We congratulate them both. In case you have forgotten, Harvey Ross is one of the former Presidents of the Men's Society.

The meeting was somewhat beclouded by an order of the government to curtail the production of the amber fluid which has been in evidence at Men's Society gatherings for a number of years. The social phase therefore was not as prominent as on previous occasions. Yet we had a fine meeting in spite of a late start. Some important things were talked about. For the May meeting, it was decided to have a social evening to which everybody is invited. More about this in the May issue of the Watch-Word. Lou Fisher is busy getting information on a show he is planning to put on in the fall. A committee was appointed to look into the feasibility of planning something big for the fall program.

In spite of the uncertainty relative to the acquisition of the amber fluid, it was decided to go ahead with our plans for the annual picnic. It will be held at the same time, the first Sunday in August, at the same place, Stricker's Grove, Mt. Healthy. We are keeping our fingers crossed and hope there will be some sort of a break that at least some thirsty souls will be refreshed on that usually hot summer day. After all, we went through a period of years, when this flui was unknown and we made a success o many picnics in that period. To most pe ple who came to the picnic it is an ou ing for the family and a get-together wit friends.

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MAY 1 1947

Monthly Messenger

Issued in the interest of the

EVANGELICAL CONGREGATIONAL CHURCH

McKEESPORT, PA.

Vol. 22 FEBRUARY, 1947 No. 3

LENTEN POEM

I would, dear Jesus, I could break
The hedge that creeds and hearsay make;
And, like thy first disciples, be
in person led and taught by thee.
I read thy words, so strong and sweet;
I seek the footprints of thy feet;
But men so mystify the trace,
I long to see thee face to face.
Wouldst thou not let me at thy side,
In thee, in thee so sure confide?
Like John, upon thy breast recline
And feel thy heart make mine divine?

—John D. Long.

LENTEN PRAYER

Almighty God, who hatest nothing thou hast made, and dost forgive the sin of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

CONFESSION AND A NEW COURSE

"Our enemies are massing their forces on two main fronts. One is the criminal front. Crime is increasing daily; juvenile delinquency is shocking; lawlessness is rampant. We are nearer to the days of gang control than we were a year after World War I. Add to the forces that account for a serious crime every 20 seconds, day and night, the other encroaching enemy of America and we have a formidable foe. I refer to the growing menace of Communism in the U. S. The Communists themselves boast that for every party member (ostensibly 100,000) there are 10 others ready to do the party's work. These include their satellites, their fellow-travelers, and their so-called progressive and phony liberal allies."

—Industrial Preparedness Bulletin.

For a number of years, our Church and other churches have favored the left-wing, through the Social Action department, to the extent that for a dozen years not even a "Letter to the Editor" was accepted in extenuation of a contrary idea. Now the lines are drawn, per force. But incalculable damage has been done by anti-Christian indoctrination of youth, and proproganda in church literature. A few cliches have been exalted, to serve as a screen particularly anti-Semitism and race-discrimination. Yet hatred against hundreds of millions of people was zealously cultivated: the Germans, the Japanese, and others. Now the grim reaper of consequences is at the harvest. Tens of millions have died or will die, for this twentieth century crusade. The Church did not keep the middle of the road. But, looking forward, she should, having made confession, profit from the errors made and return to the "whole law" of the Gospel, loving God with all her heart and fellow-men as self.

—J. F. C. G.

THE PROPOSED MERGER

The proposed merger of our Church with the Ev. and Ref. Church is said to be "all set up." "Advance" has opened up some space to the negative, because the Editor holds that the Grinnell vote constitutes "a mandate from the churches," and — apparently — because negative opinion can no longer, in his mind, have any effect on the predetermined course of events. An officer of the Pilgrim Fellowship objected to "Interdenominational Action" (and very properly so) because, as he astutely sensed, it meant mere proproganda for merger with the Ev. and Ref. Church. "We are to get acquainted with their young people," said he, "so that when the time comes for the vote, the young people may be counted upon to urge the merger. Why of all the denominations in America does it, otherwise happen that we are to cultivate fellowship with the Evangelical and Reformed Church?" But, where has the freedom of the denominational press been all the while, and whence and why the pressure for the merger? If Congregationalism is to be abolished, valid reasons should be given. So far none have been offered except the concept of power — and that is not a spiritual value. The Christians of all bodies are members of the same Church, the Church of Christ, and no organic merger can make them more so. Surely, this important proposal has not been fairly advanced.

—J. F. C. G.

STEADFAST FAITH

The catacombs are an impressive thing for any visitor to Rome. Long corridors have been hewn deep into the subterranean rock. Below the first story there is the second, a third and a fourth. For more than four hundred years the dead were buried there, — perhaps six millions. In the times 445of persecution the entrances were closed and secret entrances made. Above, in the light of day, the disciples of Jesus suffered martyrdom while there below by the light of torches the persecuted worshiped God in secret. The symbols are still visible, as made by Christian artists of generations long since passed away. There is the good Shepherd who carries his lamb homeward. The symbol of the anchor signifies the living Christian faith. The dove with the palm-leaf represents the soul gone to rest. The scales speak of divine justice, the ship of the life of the Christian that sails toward the haven of eternity.

—Neukirchener Kalender.

(Trsl.—J. F. C. G.)

Monthly Messenger

Issued in the interest of the

EVANGELICAL CONGREGATIONAL CHURCH

McKEESPORT, PA.

Vol. 22 MARCH, 1947 No. 4

THE PRESENCE

"The day is Thine; the night is also Thine." (Psalm 74:16).

There is healing in the darkness
In the silence and the night,
A star is shining over here,
A cloud is floating there.
Great trees form deeper shadows.
The moon is not alight.
But God is in the shadows;
The darkness is His robe.
The silence is His Presence;
And the night is as the day.
Then rest in Him, my heart,
For He is all about;
In the shadows and the darkness,
In the silence and the star.

—Rev. Jeanette Ferris.

ONLY THOSE WHO LOVED HIM!

It was only to those who loved him that Jesus came back in the resurrection! The teaching I received as a boy, both from the pulpit and in the Sunday school, always seemed to assume that the resurrection was a sort of physical demonstration to prove the divinity of Jesus and confound those who had crucified him. I had always rather vaguely wondered how they had been able to withstand so spectacular a proof. But, as a matter of fact, Jesus never reappeared to Pilate or to Annas or to Caiphas. To them he remained as dead as when the shadows dropped the veil of darkness on the crucifixion. It was to those who loved him that he returned in all the beauty of the Easter morning — and to them alone.

The real significance of the resurrection is something much more beautiful and permanent than a mere reanimation of the old material body and resumption of the former physical life for a few brief days. The Jesus of the resurrection experience comes and goes and reveals himself at will. Two disciples walking along the road with a stranger find they have been walking with Jesus unawares. A group in the upper room suddenly discover that he is with them. Beside the lake they find him standing in the light of early morning. Always his word is one of comfort, of illumination, of courage. But he goes no more into the Temple to argue with the Pharisees, nor down along the crowded streets. Only to those who love him and yearn for him does the beautiful presence come. Pilate and the high priests go on blindly thinking of him as dead. The doctors in the Temple draw a long breath of relief — the troublesome and revolutionary teacher is safely dead and buried! But those who loved him learn that he is not holden of death but is alive forevermore! And this new experience with Christ transforms their lives — henceforth they are children of the resurrection, heirs of immortality.

Is it not always so? Down through the ages Jesus is only a dead Christ — an interesting, or troublesome, or strange historical character to those who love him not. Self-seeking and self-absorbed men and women, the proud, the ambitious, the domineering, the violent, the revengeful, go their way quite oblivious to Christ or anything he said or did. Only those who love him know the risen and ever-living Christ!

—Albert W. Palmer, 1925.

PRAYER

Almighty God, our heavenly Father, who hast given us in thy Son Jesus Christ a fountain of life, which, springing up within us, can make all things new, we thank thee for the deeper meaning which he gives to life — for the quickened sense of duty, the faith under sorrow, the immortal hopes which we owe to him. In the power of his Spirit, may our griefs be transformed into consolations; our infirmities into strength to do well; our sins into repentence; our fainting and halting spirits into an heavenly mind; and, finally, the doubts, discouragements, the trials of this earthly life into the full assurance and unclouded bliss of an eternal life with Thee, through Jesus Christ our Lord. Amen.

(H. W. Wilder, abrv.)

LIFE

"Far worse than the cost of living is the cheapness of life."—Anon.

"A man who turns out careless, imperfect work is turning out a careless, imperfect character for himself. He is touching deceit every moment." — Henry Drummond.

And that fact should be basic in all thought of the situation of delinquency and proposals of remedy therefor. One of the worst, most deceitful proposals is the multiplication of play-grounds, merely, and the lightening of the responsibilities of growing youth: or the removal of responsibilities, and even burdens, from the parents. "Blessed be Drudgery," remains one of America's greatest sermons, as preached long ago by Wm. C. Gannett. Jesus said, "Take up your cross and follow me." —J. F. C. G.

CHURCH UNION AND THE ONE GREAT CHURCH

Seventy percent. of the Chileans are freethinkers.

Twenty-five percent. are Catholics.

Five percent. are Protestants.

—Watchman-Examiner.

And that after four hundred years of an ecclesiastical monopoly. Yet one of the leaders of the pressure-group for merger of our Church with the Ev. and Ref. Church admitted that there was no logic of experience in church unions to expect progress thereby, but he hoped for that. And, as said a young man, since promoted to secretaryship in our Church, at the Grinnell General Council, last summer: "Let us ignore facts and statistics and follow our feeling."—J. F. C. G.

Evangelical Protestant movement

X-BX 7850
#11

#12 Paul Schum

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Twentieth Annual Meeting

of the

Evangelical Protestant Conference of Congregational Churches

at the

German Evangelical Protestant Smithfield Church

(Congregational)

Pittsburgh, Pennsylvania.

May 4, 5 and 6, 1935.

HERMANN F. RUOFF, *Moderator*

GEORGE S. TREUSCH, *Registrar*

Conference Slogan: "The Christian in Social Action"

#13 X-BX 7850

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

JOHN 3, 16–18

#14 X-BX 7850

1918 :-: 1943

Twenty-fifth Anniversary

REVEREND WM. K. GEESE
Pastor

Evangelical Protestant Memorial Church

— *of* —

SAXONBURG, PA.

Sunday Afternoon and Evening

September 26th, 1943

#15 X-BX 7850

Laß' Dein Wort, o Gott im Himmel.

Festchoral auf die 19te Jahresversammlung des Vereins der Prediger der deutschen ev. Prot. Kirche in der St. Johannes-Kirche, Pastor C. A. Weiß, in Cleveland, O., im Mai 1903.

Text von Johann Barandun.

1. Laß' dein Wort, o Gott im Him = mel, Hell uns leuch = ten für und für;
2. Gro = ßer Gott, vor dem die Wel = ten Wie die Ro = sen herr = lich blüh'n,
3. Gott, im Geist sei mit uns al = len, Du, der wah = ren Frei = heit Pfand;
4. Va = ter, nur auf Je = su Stim = me Laß' uns hö = ren für und für;
5. Laß' uns Chri = sten sein im Gei = ste, Bau=end auf die Schrift al = lein;

Durch des Le = bens dun = kle Stun = den, Wei = se es den Weg zu Dir.
Um, wie Blu = men, le = bens=mü = de, Wenn du win = kest zu ver=blüh'n:
Schlin=ge Du um un = sre Her = zen Dei = ner heil = 'gen Lie = be Band.
Laß' uns wach = sam sein und be = ten, Denn der Feind steht vor der Thür.
Je = sus Christ soll un = ser Mei = ster, Un = ser Herr und Füh = rer sein.

Sü = ßer als des Sän = gers Lie = der, Tönt es in des Chri = sten Herz;
Schü = tze uns, des Stau = bes Kin = der, Lei = te uns zum si = cheru Port;
Schü = tze Dei = nes Tem = pels Hal = len Vor der Gö = tzen = prie = ster Wahn;
Schmück' uns mit dem Eh = ren = klei = de, Das des wah = ren Chri = sten Zier;
De = muts=voll Sein Reich zu meh = ren, Treu in gut und bö = ser Zeit,

Hö = her als des Men = schen Wis = sen Führt die Schrift uns ster = nen=wärts.
Schir = me Dei = ne heil' = ge Kir = che, Du, der Gläub'=gen sich' = rer Hort.
Füh = re Dei = ne Aus = er = wähl = ten Zu dem Thron des Lichts hin = an.
Nicht auf Men=schen laß' uns bau = en, Hül = fe kommt al = lein von Dir.
Sei des Chri = sten höch = ste Eh = re, Und sein Ziel die E = wig = keit.

Dem Verein zu Ehren componirt von U. Hängärtner und F. Burckhardt.

(Copyright Applied For.)

Gift Rev. John F. C. Green May 1, 1947

#16 X-BX 7850

Hochzeitslied.

Conrad Ferdinand Meyer.

Componirt von { U. Hängärtner, und F. Burckhardt.

Langsam.

1. Aus der El = tern Macht und Haus Tritt die zücht'= ge Braut her = aus; An des Le = bens Schei = de — Geh' und lieb', und lei = = = de; An des Le = bens Schei = de — Geh' und lieb', und lei = = = de, Geh' und lieb', und lei = = de.
2. Frei = ge = spro = chen, un = ter = jocht, Wie der jun = ge Bu = sen pocht Im Ge= wand von Sei = de — Geh' und lieb', und lei = = = de; Im Ge=wand von Sei = de — Geh' und lieb,' und lei = = = de, Geh' und lieb', und lei = = de.
3. From=mer An = gen hel = ler Lust Ue = ber=strahlt an vol = ler Brust Bli = tzen= des Ge = schmei = de — Geh' und lieb', und lei = = = de; Bli = tzen =des Ge = schmei = de — Geh' und lieb', und lei = = = de, Geh' und lieb', und lei = = de
4. Mer = ke dir's, du blon = des Haar, Schmerz und Lust Ge = schwi = ster = paar Un = zer= trenn = lich bei = de — Geh' und lieb', und lei = = = de; Un = zer = trenn = lich bei = de — Geh' und lieb', und lei = = = de, Geh' und lieb', und lei = = de.

Copyright Secured.

Gift Rev. John F. C. Green May 1, 1947

X-BX 7850 #17

lectures in the university on marriage and in the Pacific School of Religion on church administration. He is president of the War Chest.

Less than two years after coming to Berkeley Vere Loper led his church in entertaining the General Council of our churches. It is characteristic of the man that he insisted that everything about the church be open and available from breakfast-time in the morning until the last delegate had wandered off at night. Never did the exhibits and the book table work such long hours. His hospitality had no time limits.

During the present pastorate 791 new members have been received. The congregation has averaged 600 each Sunday on a twelve month basis. As soon as the government permits building the First Church plans to complete its plant at a cost of $100,000. This will include the installation of a chancel in the present church, the building of a chapel, and the replacement of the present Plymouth House with a more adequate student center for the 25,00 enrolment which peace will bring t the Berkeley campus. To make thi possible, $50,000 in cash and pledge was laid upon the altar of the Firs Church on Easter, 1944, and $10,00 on Easter of 1945.

VERE V. LOPER

First Church makes ample use o radio with two hours of broadcastin time every Sunday, reaching familie throughout the bay area.

The true story of a church is writte in human life. Berkeley is a plac where thousands come and go. Tw young men who once sat in the pew of the First Church may serve as sym bols for a host of others. Albert W Palmer went from the First Church t Plymouth Church, Oakland; Honc lulu; Oak Park, Illinois; and the presi dency of Chicago Seminary. Fre Field Goodsell went to Turkey an then to the leadership of the Americai Board.

MERGERS OF THE PAST

The Evangelical Protestant Church

HAROLD W. BARKHAU

The strange story of a liberal German grou which united with us in 1925

TO BE PROPERLY UNDERSTOOD, the Evangelical Protestant Church must have its background traced to its European origin. The political, social, and economic forces that were forming an authoritarian Germany were also evidenced in religious life. In the early Sixteenth Century the Reformation in Germany was under the domination of two men—Martin Luther in north Germany, founder of the Lutheran Church and Huldreich Zwingli in south Germany, leader of the Reformed Church. Even during the lifetime of these two great leaders an attempt was made, through the Marburg Colloquy, to unite the two churches of the reformed movement in Germany. Of the fifteen cardinal points of doctrine and church polity, both Luther and Zwingli could agree upon fourteen. The one on which they could not agree and upon which the attempted union ultimately failed was the Sacrament of the Lord's Supper. Luther accepted literally the statement "This is my body," whereas Zwingli gave it a symbolic meaning, contending that when Jesus broke the bread, He meant "This symbolizes my body." If the Marburg Colloquy had succeeded, the Protestant Church in Germany would have been united long before the Pilgrim Fathers landed on Plymouth Rock.

In the year 1817, on the 300th anniversary of the Reformation, the King of

HAROLD W. BARKHAU is pastor of St. John's

representatives of the two denomina tions to form a union. After the unioı became effective in Prussia, it spreac to other parts of Germany. Some o these united churches were callec Evangelical Lutheran, others Evan gelical Reformed and some merely Evangelical. All, however, embracec the principle of granting to communi cants the right to interpret the signifi cance of the elements of the Lord' Supper according to their differen points of view. Some of those wh fostered a more tolerant attitude anc favored a more liberal position came tc be known in some sections of Germany as the Evangelical Protestant Church whereas those who inclined to a morc orthodox view chose to designate them selves as Evangelical Lutheran, Evan gelical Reformed or simply Evangelical They grouped themselves gradually into synods known by these variou names. The Evangelical Protestan churches were not so prompt in asso ciating themselves together as their les

X-B 850

X-BX 7850 Cleveland

#19

The ' 48-ers hostile to Religion.

" Like all forty-eighters Butz was hostile to church organizations. He hated puritanism and stupid piousness. But the complete negativism often coupled with snobbishn~~ess~~ atheistic arrogance exhibited by many Germans of his generation was not his attitude. He was ready to call the underprivileged children together for a Christmas celebration ' in the name of Him whose great heroic deed was to die for the happiness of mankind,' in the name of ' the mild spirit of Christ.' His 'Poetic Notes to Doré's Illustrated Bible,' no longer accessible, are said to have shown a deep religious feeling. Here and there it breaks through in his poems."

Hildegard Binder Johnson. " Caspar Butz of Chicago, Politician and Poet." In " American-German Review." Phila.,Pa.- 10/36.

Ev. Prot. Church

X-B 7850

THE CHURCH OF THE WEEK

St. Stephen's Church, Newark, N. J.
Minister: Rev. Edward W. Fuhrmann

#20

Located at a busy intersection in the heart of the industrial section of Newark, St. Stephen's is the religious and social center for a large group of Volga Germans who have held tenaciously to the Old World culture while making their living in the highly complex competitive society of a modern American metropolis. They were originally associated with a German Presbyterian Church, but soon found themselves estranged by the "Methodist" spirit that prevailed and decided to organize their own congregation.

wrote the minister on the occasion of the fiftieth anniversary: "Despite their firm loyalty to our United States, of which they gave evidence again and again, in peace as well as in war, the founders of this congregation wanted to cultivate and maintain German diligence and piety as well as the German language and customs - and to that purpose we have remained faithful. Ours was also to be a UNITED church, joining German Christians from north and south, east and west, rich and poor, in one Christian faith based on the gospel, the glad tidings of Jesus Christ."

Until comparatively recently all activities of the congregation and its various organizations were carried on exclusively in the German language and a vigorous German Saturday school, conducted throughout the year and continued even during the first World War, helped to establish the children in the language and traditions of their elders. Although anglish services were introduced in 1930 and the language of the Sunday school converted to English in 1939, German services are still held every Sunday morning and on midweek nights during Lent. The FRAUENVEREIN, the larger of two women's organizations, conducts its meetings entirely in the German language and only three years ago the Youth Fellowship abandoned German in favor of the LANDESSPRACHE.

Though in a sense intended as a sanctuary in a strange and alien land, St. Stephen's has nevertheless been caught in the ebb and flow of historical currents that sweep across a large city. One reads, for example, that in 1915 when there was widespread unemployment, "we fed over 45,000 destitute people in our large Sunday school room in the course of three and a half months." Or, again, during the influenze epidemic in 1918, the minister made an average of sixty sick calls per day and officiated at as many as five funerals in one day. And inevitably the minority groupin an area predominantly Jewish and Roman Catholic has been drawn into closer association with like-minded Protestant groups at work in the same community. Union services are held monthly in cooperation with Baptist, Methodist and Presbyterian churches and the ministers have formed a ministerial association.

Since the founding of St. Stephen's in 1874, only four ministers have served the congregation, of whom Rev. Edward Fuhrmann, father of the present minister, served for forty-two years. In addition to Rev. Edward W. Fuhrmann, two other sons of St. Stephen's are in the Christian ministry; Rev. W. G. Walter [illegible] Edward A. Leutenschlager.

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Suit entered against the body of the Madison, Indiana, Ev. Prot. Church (which had called itself " Lutheran" so long that it had forgotten its connections with the Ev. Prot. Predigerverein (Pastors' Association) of Cincinnati. Form that body the church had had 24 of 27 of its pastors. But B.R. Arends pastor for I5 years, until I925, hadbeen with the Ev. Synod- had attended one of their schools, and then, at Madison, when the church wasfailing under him, tried theLutheran way. He introduced Lutheran materials, hymnals, brought in Lutheran secretaries, preachers, supported, in small way, Lutheran missions and institutions, and sent threeboys to Lutherean Seminaries. Their families became the nucleus of the opposition. I had told them who I was. The church had voted support of my Congregational pension plan. Etc. But the Lutherans organized oppostion, led and supported by the Indianapolis office of the Indiana Synod. The Synod lawyer spied on our church council, sat in the dark next room, eavesdropping. It was a hot time. See story, elsewhere. My satisfaction was, later, to learn that the Lutherans said of me, " Green was damned honest."

J.F.C.Green.

Suit was entered in the fall of
I986. Decision, as above, a year later.
Thetrial was a community event.
I returned to Madison for that. -JFCG.

Madison Ind
Ev Prot
Church

See last page for Madison. Ind. Paper. Advertise

Trial
Judges Decision
1927

#22 X-BX 7850

Ev. Prot. Insistence upon the RIGHTS of the Laity in their Churches.

As indicated elsewhere, the congregation, in its officers, considered itself the rulers of the church. This was made plain in many ways: the consent of the president of the congregation necessary before the pastor could confirm the children. In the service, the minister turned to the president and asked if he consented to the confirmation. The place of the church council, from whose meetings, often, the pastor was excluded,- is now excluded, again, at the Smithfield Church, Pittsburgh (after several decades of a dictatorial pastorate by the late O. A. Voss.) By the formerly general rule that the pastor must be reelected each year, a practice still persisting in some churches.

Now whatever influence the new feeling of authority the laymen may have acquired in America as they were removed from the restrictions of Europe, where the common people were totally disregarded it is probable that the Swiss influence of democracy played a marked role, as well. Thus Rev. Ursinus Haengaertner, of the Bloomfield Church, Pittsburgh, Pa., brought with him, from Switzerland, democratic ideas that made him persona non grata to his German-origin coleagues. He organized the lay " D legatenbehoerde," and for this enterprise the clergy-brethren ejected him from their organization. In his church he worked for lay-groups, founding, i.A., the " Christlicher Sozialer Verein." He corresponded with and wrote for the Swiss ecclesiastical papers, chiefly "Neue Wege," an organ of Christian Socialism, bordering the pacifist ideal.

In the Ev. Prot. Churches, the spirit was more tolerant than in the Luthern or the Ev. Synod churches, containing, it always seemed to me, more of the Swiss attitude, so that I have always said that the spirit of our McKeesport congregation was nearer tant of the local First Reformed Church (of Zwinglyan background) than of any other church in the city.

Thomas M. Lindsay, "A History of the Reformation in Germany", pp. 347 ff. explains the differences between Luther and Zwingly on the basis of the latter's democratic background. That, e.g., in their churches there was the custom of placing the chairs of elected city officers in the place of the bishop's chair in the chancel, to signify the aughority of the people in their elected representatives. " He was a free Swiss who had listened in childhood to tales of heroic fights of Mogarten (etc.) and had imbibed the hereditary hatred of the House of Hapsburg. He had no fear of the ' common man', Luther's bugbear after the Peasant's War. Orderly democratic life was the air he breathed, and what reverence Luther had for the Emperor ' who protected the poor people against the Turk', and for the lords of the soil, Zwingli paid to the civic fathers elected by popular vote. When the German Reformer thought of Zwingli he was always muttering what Archbishop Parker said of John Knox-' God keep us from such visitations as Knockes hath attempted in Scotland; the people to be orderers of things.' "

John F. C. Green
10/75

X-BY 7850
#23
Div. School
The Congregational Church
Olive and Walnut Streets
McKeesport, Penna.

EVANGELICAL PROTESTANT HISTORICAL NOTES

M. M." 10/45

An almost forgotten story is the history of the great Evangelical Protestant movement in U. S. A. Dr. Oscar E. Maurer, for a generation the pastor of historic Center Church, New Haven, tells the following, which proves him a product of that German-Swiss Church, and suggests an unknown number of other congregations that are not recorded as being Ev. Prot. in origin.

There were four Ev. Prot. churches in his section of N. W. Iowa, his home congregation being the "Ev. Prot. St. Paul's Gemeinde" at Garnavillo. The constitution of the church forbade the use of any "Leitfaden," a prohibition of denominational material aimed at the Synods with authoritarian government. The constitution made it plain that the church was "unabhaengig, " — independent.

The other churches were at Clayton Center, Gutenberg and Elkadar. The Garnavillo people were, for the most part, Swiss immigrants, some being "49-ers." Contrary to much of the German immigration in U. S. A., especially as to the "49-ers," there was no atheist (free-thought) movement of moment, excepting one man, a Polish-German. But there was a free-thought colony at Communia, Iowa, with strong Turners-atheist complexion. And there, to this day, not even a Sunday school has been able to get rootage.

The Congregational Home Missionary pastor wrote to Boston, in 1851, in his annual report to the H. M. Society: "A company of Germans and Swiss has bought land nearby and is coming to settle next spring. They will bring their own priest, minister, teacher and physician. This project may be good for commercial and trading interest, but it will be very bad for morals and religion."

The fear must not have been well reasoned, for from the descendants of these people came 27 schoolteachers, 3 lawyers, 2 doctors, a professor of physiology at Johns Hopkins University, the chief engineer of the New York City waterworks, a Mr. Bierbaum, and four ministers, these being Dr. Maurer himself, who closed a distinguished pastorate in a New England church as the Moderator of the Congregational Church, his brother, who followed the famous Dr. Washington Gladden at Columbus, Ohio, and became President of Beloit College, Dr. Marvin R. Brandt, Supt. of the N. D. Conference, and one Lutheran pastor.

This little historical find is another evidence that the account of the once-greatest movement of religious liberalism in America ought to be fully comprehensively studied and fully written. Surprisingly substantiating facts keep turning up, like the above, or that several of Mrs. Green's uncles and aunts were baptized in an Ev. Prot. church in Illinois, which has long since lost all knowledge of its origins, having become a Lutheran church, or that her father, as a boy, attended an Ev. Prot. church in Alton, Ill., which, likewise, was lost to the movement, becoming an Evangelical Synod group; or that the father of the late C. A. Voss once served that church while it was yet Ev. Prot. —J. F. C. G.

"A drop of water that is not sufficient to a man is sufficient to a bird. The sacred waters are peculiar in that they are proportional, adapted to each: a lamb may walk in them, and yet they are deep enough to allow an elephant to swim."

—Emile Cailliet. "Pascal."

The Evangelical Protestant Church

X-BX 7850

Div. #24 School

The strange story of a liberal German group which united with us in 1925

J. H. G. Green

To be properly understood, the Evangelical Protestant Church must have its background traced to its European origin. The political, social, and economic forces that were forming an authoritarian Germany were also evidenced in religious life. In the early Sixteenth Century the Reformation in Germany was under the domination of two men--Martin Luther in north Germany, founder of the Lutheran Church and Huldreich Zwingli in south Germany, leader of the Reformed Churhc. Even during the lifetime of these two great leaders an attempt was made, through the Marburg Colloquy, to unite the two churches of the reformed movement in Germany. Of the fifteen cardinal points of doctrine and church polity, both Luther and Zwingli could agree upon fourteen. The one on which they could not agree and upon which the attempted union ultimately failed was the Sacrament of the Lord's Supper. Luther accepted literally the statement "This is my body," whereas Zwingli gave it a symbolic meaning, contending that when Jesus broke the bread, He meant "This symbolizes my body." If the Marburg Colloquy had succeeded, the Protestant Church in Germany would have been united long before the Pilgrim Fathers landed on Plymouth Rock.

In the year 1817, on the 300th anniversary of the Reformation, the King of Prussia, by royal decree, summoned representatives of the two denominations to form a union. After the union became effective in Prussia, it spread to other parts of Germany. Some of these united churches were called Evangelical Lutheran, others Evangelical Reformed and some merely Evangelical. All, however, embraced the principle of granting to communicants the right to interpret the significance of the elements of the Lord's Supper according to their different points of view. Some of those who fostered a more tolerant attitude and favored a more liberal position came to be know in some sections of Germany as the Evangelical Protestant Church, whereas those who inclined to a more orthodox view chose to designate themselves as Evangelical Lutheran, Evangelical Reformed or simply Evangelical. They grouped themselves gradually into synods known by these various names. The Evangelical Protestant churches were not so prompt in associating themselves together as their less liberal brothers and particularly was this true of many of these pioneer churches in America. Here, separated by great distance , each church came to develop a quite independent spirit and to insist upon absolute autonomy. The principle of revolt against authoritarianism is clearly stated in their old constitutions. Aside from principle, the churches lacked the funds necessary to organize with widely scattered churches of

Error

C O P Y

#25 X-BX 7850

ST. JOHNS LUTHERAN CHURCH
Carnegie, Pennsylvania

Rev. Leonard O. Burry, Pastor
August 6, 1945

The Rev. John F. C. Green.
322 Olive Avenue,
McKeesport, Pa.

My dear Pastor Green:

Many a time I have arranged to send you the information that you desire about the sheriff sale of the Ev. Prot. property at Carnegie. Each time I was sidetracked, but I trust that was of no disadvantage to you through my delay.

Here it is: date July 10, 1845. Trustees, Charles Karch, John Kumpf, Jacob Schade, Peter Wilbert. The latter deceased at that time.

I am happy to report that things are going along unusually well for us: I hope that that is also the case with you. We paid $3100 on our debt on April 1; $5700 on July 1. We are also enjoying an unusual growth of membership; so you can understand that I am in a happy frame of mind.

Fraternally yours,

(Signed) Leonard O. Burry

THE GERMAN PROTESTANT ASSOCIATION
(Deutscher Protestantenverein.)

From "Die Religion in Geschichte und Gegenwart". Handwoerterbuch fuer Theologie und Religionswissenschaft. Herausgegeben von H. Gunkel und L. Zochenock. IV. Bd., Tuebingen, 1930.
Translated:- John F. C. Green - 1946.

After resistence against the reactionary flood in Germany, and after Baden had successfully resisted against a new Agende (church form of services and acts) and had thereby prepared the way for a freer spirit, there came the lead from Baden for an organization in all Germany of a German Protestant Society. Leading men of all Germany headed this movement. (See Baden, I, c.) The organization meeting took place in Frankfurt a. Main, Sept. 30, 1863. The purpose of the D. P. was to change the German churches "in the spirit of Protestant truth and freedom". Leading theologians were Schenkel and Rich, Rothe, Karl, Schwarz, Hitzig and Ewald; politicians; Haeuser and Benningsen. Soon the "Unionsverein" (Union-Society. Ev. Prot. group - Trrl.) joined. In it, since 1840 the left-wing of the Schleiermacher group had been united: H. Krause; K. G. Sydow, Lisco, Thomas; i.e., the group of the "Protestantische Kirchenzeitung", ("Protestant Church-Paper") In 1865 the first "Protestantentag" ("Protestant-Day") was held in Eisenach; since then the meetings were held generally each two years. The presiding officer, until his death in 1881 was Professor Buntschli; later, especially, Railroad Director Dr. Karl Schrader, under whose chairmanship the D. P. in 1910 held the world congress - in a great meeting - for free Christianity, in Berlin.

The first decade of great success was followed by an ebb. Germany was growing rich and was less interested. The "Evangelische Bund" ("Evangelical Union") took forces away from it. The dominant forces in the theology assumed that church politics was to be ignored. It was said of Ritschl that he had scornfully said that he thought of hell as a reading-room for church-papers! That was changed under the effect of the cases; Weinert, Cesar, Jatho, Traub. Especially at the turn of the century, the D. P. experienced a renewal from within, for which especially, Paul Kirmss and - above all - Alfred Fischer was responsible.

The seat of the organization was changed by constitution (satzungsgemaess), but has long been in Berlin. The president is at this time Pastor D. Dr. Luther.

In North Germany the organization is more a union of leaders; in the Palatinate a body of people (Volksverein). As such it has many expressions in practical-ecclesiastical ways; A paper for Sunday, devotional-book, a home for youth, a training home, etc.

The D. P. has always adhered to the Church. On the one hand it opposed all attempts at the foundation of independent churches, on the other, it stood against all individualistic "Geheimreligion" (secret-religion) on the ducated. If its

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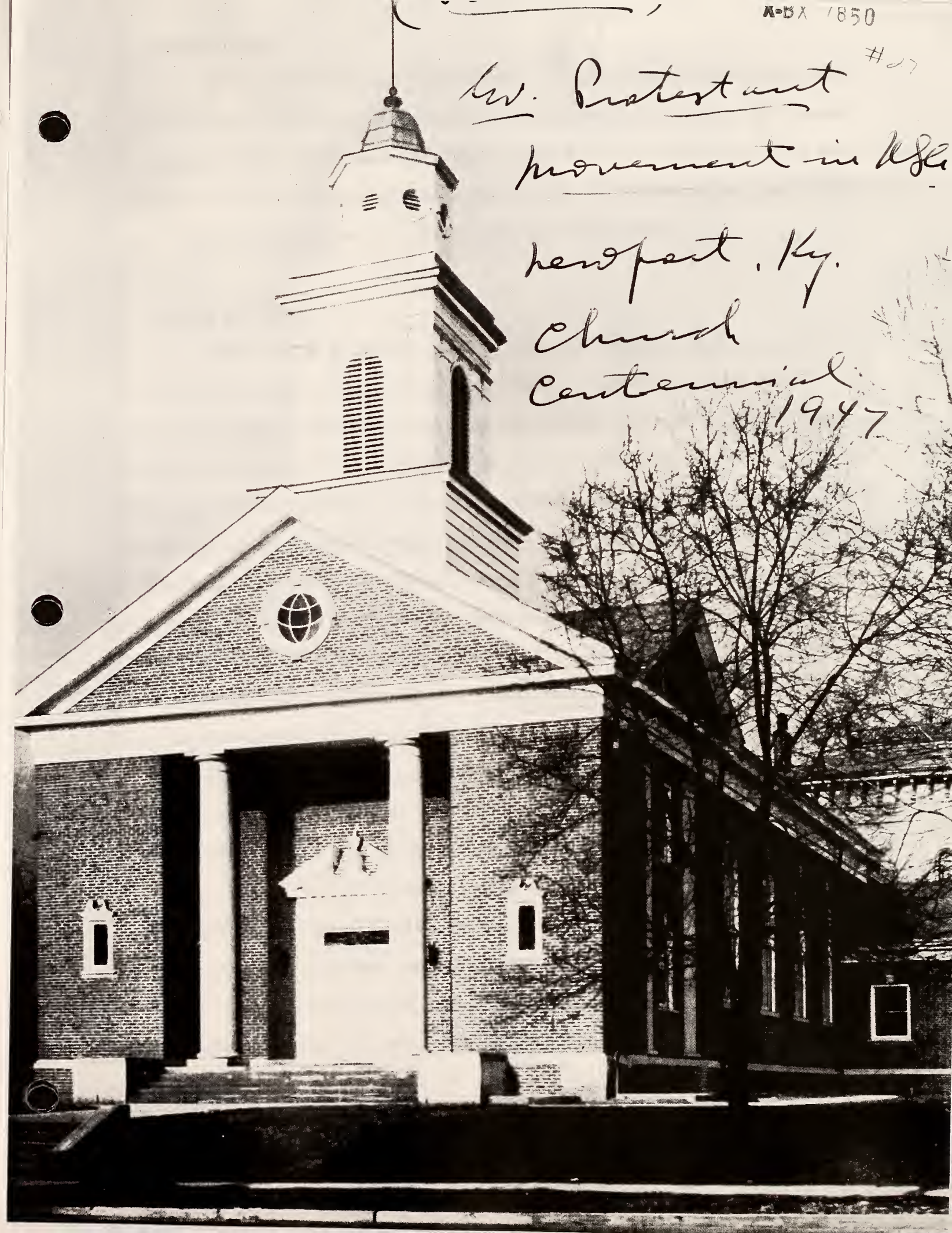
#27

Ev. Protestant movement in USA

Newport, Ky. Church Centennial 1947



v. Daniel Meier-

Of the first Minister, Daiel Meier, nothing is known beyond his name. obably he was a Lutheran pastor, seeing that the first charter of the church clear as to the requirement that the ministers of the church were to be members of Lutheran synod. The list of communicants, Oct. 21, 1848 concluded with Lidia Meier d D. Meier, probably the wife of the pastor and the pastor.

v. Julius F. Zoller-

Rev. William E. Bauer, Lutheran pastor of Harrison City, Pa., is a son Mrs. Julius Zoller, whose first husband was the second pastor of our church, signing in 1855. Pastor Zoller, broke, he informs us, with Rev. W. A. Passavant, hen president of the Pittsburgh Synod of Lutheran churches, who was dictatorial, hough very efficient withal. This fact may have paved the way for the change of onnections of our church in 1858 under Rev. Christian Heddaeus, to the independence f the Evangelical Protestant group. Mr. Zoller became a newspaper editor in ittsburgh and later a member of the State Legislature. He died in 1869.

I have no information concerning Rev. Julius Zoller prior to his pastorate in the irst Lutheran Church in Warren, Pa., which extended from 1849 to 1852. Quite arly in that pastorate he married Miss Magdalene Schirk (some time in 1849). rom Warren he went to McKeesport, becoming pastor of a German church there. (These German churches seem to have been independent of synodical affiliation and probably not distinctively Lutheran rather Lutheran and Reformed. Editor's note). There was a considerable Reformed minority in the church at Warren. (This is my old HOME CHURCH) and I remember well probably the last surviving member of the original Reformed group, an excellent and highly respected old gentleman. Rev. Julius Zoller served at least one term in the House of Representatives of the Legislature of Pennsylvania, but I cannot tell you what year this was. He also was engaged in newspaper business and printing. He spent his last days living in Pittsburgh. One son was born to Rev. and Mrs. J. Zoller, who also was named Julius Eugene. This

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#20

Record of Meetings of the Pittsburgh District of Ministers Association of the Evangelical Protestant Church.

March 1907 to June 1918

Translator
Rev. Wm. C. Scheller
1941

Annotated by
J. F. C. Green
1947